

# The Converted Catholic

REV. MANUEL FERRANDO, D.D., Editor and Publisher

"When thou art converted, strengthen thy brethren."—Luke 22: 32.

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## EDITORIAL NOTES

"Commit thy way unto the Lord; trust also in Him and He will bring it to pass."—Psalm 37: 5.

The more we study the Word of God and the problems of the day, the more fully do we become convinced that the great sin of the world is disregard for the Bible. There is nothing in human experience, of whatever nature, which cannot be studied through this Book. It is the great illuminator in the perplexities of this life. He who truly knows and loves it need not walk in darkness, for it is "a lamp unto our feet, and light unto our path."

However, many look upon the Bible as a complex book, difficult to understand, and turn away from it to cunningly devised fables, which are far more incomprehensible and which cannot satisfy the needs of man's heart or the longings of his soul. No one has ever been able to substitute anything to equal it in clearness and simplicity. Even the Roman Church, though claiming to be founded upon its principles, keeps it away from the people because it is too difficult for them, and yet gives them in its place the mass, the administration of the sacraments, even the prayers for the dying in a language they cannot understand, and adds innumerable doctrines and observances which are "heavy burdens and grievous to be borne."

The Bible will be a very simple book to us if we bear in mind that it is the word of our Father, "profitable for doctrine, for reproof, for correction, for instruction in right-

eousness. All the theological questions which have divided the opinions of scholars prove that our fault lies in not accepting it as "little children," and in trying to make the mind of God conform to our petty human wisdom. "For My thoughts are not your thoughts, neither are your ways My ways, saith Jehovah. For as the heavens are high above the earth, so are My ways higher than your ways, and My thoughts than your thoughts" (Isa. 55: 8, 9.)

Let us read the Bible, then, with the all-sufficiency of God our Father—and our own insufficiency in view, and all will be as plain as day.

Our text centres upon this great truth—the Psalmist bids us commit our way unto the Lord. Why? Because we are powerless to help ourselves. Our daily experience confirms this. When we feel most confident and self-reliant, something happens to reveal to us our real weakness. But this should lead us—not to worry, or "fretting," as in the expressive Bible phrase—but rather to a more perfect trust in God.

It is easier to commit than to trust. We are often willing to commit to some one else what we ourselves have failed in, but we cannot always trust. It looks sometimes as though we acted upon this principle with God. We commit, but do we trust?

How many say that they believe in His love and care, and yet they are full of anxiety and foreboding, or else they turn for greater security to the intercession of the saints, to indulgences and relics, the repetition of prayers or the making of vows, as if God, the loving Father, might sometimes be unmindful or careless of His children. The disciples thought they believed in Jesus; they had committed their way to Him by leaving all to follow His leadership—but when the storm arose they were afraid; and after He had stilled the winds and waves He rebuked them, saying, "O ye of little faith!"

Our need, as well as theirs, is of a larger faith accompanying the surrender of our will to His, and then will the

promise of our text be fulfilled to us. "He will bring it to pass," or as the more expressive Spanish translation gives it, "He will do." He will do for us as a father does for his child. He will work out for us our life's plan, which so often to our eyes seems hopelessly confused. He will bring to pass the highest desires of our hearts.

#### Caracas, Venezuela

The Rev. T. S. Pond, director of the Presbyterian missions in Venezuela, is just completing a beautiful church building in Caracas, of which we hope to write more fully later. This has called forth the following letter from the Archbishop of Caracas, which will speak for itself:

#### OUR HOLY CATHOLIC FAITH AND PROTESTANTISM.

Archbishopric of Caracas and Venezuela.—Superior Ecclesiastical Government.

Caracas, August, 1912.

To the Venerable Metropolitan Chapter, Clergy and the Faithful of the Archdiocese:

The Protestant temple which they are building in the centre of the capital already raises its height in the face of the towers and cupolas of our churches! The epoch is one of the expansion of error, but it ought also to be for us the epoch of increased firmness in the Catholic faith which we have the blessedness to profess.

Protestantism is already a fossil religion; it has yielded whatever it could give—lies—and to-day it is a skeleton, which is sustained by political interests more than by any other means or for any other reason.

It would be very strange and as a last calamity which could come upon our country that this false religion, enemy of the Immaculate Virgin Mary and of the most Holy Sacrament, should come at the last hour to leave its fatal marks among us!

No, beloved children, it shall not come to pass, for there are innumerable consolations which you receive from the practise of our religion, which is the one only true, and we are sure that you would never change it for the sterility, the vacuity and the blindness of Protestantism.

But the enemy with unwonted vigor lifts his head, and we cannot lull ourselves to sleep before his threatening atti-

tude, and here we may well say to you with the Apostle Peter: "Watch, for the devil, like a roaring lion, goeth about seeking whom he may devour: therefore resist him, strong in the faith."

But that which most hurts us in all this is the religious ignorance if the people only knew clearly what is truth—Catholic truth—and its riches, who would abandon it to go in search, in man-invented religions, for that which these can never give? Even here we see why our Most Holy Father Pius X has solemnly said to the whole Church: "The open sore which is devouring us is the ignorance of religion; and to giving a proper and complete instruction, the efforts should be directed of the bishops, the priests and the fathers of families; all the directors of colleges not secular, and all those in whatever manner who wish to do to Christian society this great work of charity."

Therefore, beloved children, we come to recommend to you as an antidote to all these errors of Protestants the reading of a book written by Monseñor de Segur, which he called "Conversations about Present-day Protestantism," and which we, with all reason, have called "Protestantism Bankrupt." It is a book of pure gold, quickly read, written for all grades of intelligence, and leaves every Protestant objection not a single leg to stand on. . . . Without more time to speak to you in extenso, we will let this book of Monseñor de Segur take our place, and with indisputable superiority and sure efficacy in opposing the Protestant propaganda.

Give heed, beloved children, to the recommendation which we here make to you to read this precious book, which will leave in your souls a superabundance of faith and enable you to look down on Protestantism with the disdain which it merits.

This book has been published in the press of "La Religion" (archbishop's own paper) by the aid of the pontifical fund, "Peter's Pence," which could not have been better employed; and to this let the parochial priests resort for arms, who lament the Protestant invasion into their parishes and who wish to thoroughly complete their duty of defending them. Therefore they will seek in the distribution of this book the surest means for such persons as they may judge to need it most.

We expect that this book, full of zeal, will prove to be powerful and wise in securing the desired effect.

Let these our letters be read in the Holy Metropolitan

Church and in all the other churches of the city on Sunday, eleventh day of the current month; and in the churches and parishes without, on the first feast day after the reception of this notice; and it shall be posted in the chancels.

Juan Bautista,  
Archbishop of Caracas.

It is no wonder that such a letter should appear in Caracas, when, as we read in the "L'Etendard Evangelique," under the heading, "Auto-da-fé of Bibles," the following happened at Rome itself: In a place where the Gospel is preached in the vicinity of Rome, two Catholic missionaries, after fifteen days of preaching, sent their messengers from house to house to demand the Bibles, New Testaments and Gospels, which the poor people did not dare to refuse to them. After vespers a long procession left the church, with a banner at its head, carrying a great basketful of sacred books and a large tin of kerosene. At a certain place the basket was emptied, the books sprinkled with kerosene and burned, amid cries, chants and imprecations, and with the regret, no doubt, that they could not burn also the Protestants who had placed the Word of God in the hands of the people. Behold, to-day, as in former times, how Rome treats the Holy Scriptures!

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#### **Christ's Mission**

The Sunday service at Christ's Mission, at 3.30 o'clock, reopened on September 8th with an excellent attendance. The Rev. Professor W. Russell Collins, D.D., was the preacher. On Sunday, September 15th, the Hon. ex-Congressman Charles D. Haines, Chief Guardian of the Guardians of Liberty, made the address. The chapel was crowded, with not a vacant seat. The congregation listened to Mr. Haines with eager interest and greeted him and responded to his address with hearty applause, which is an unusual occurrence in Christ's Mission.

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The Rev. Dr. Ferrando will sail, with his family, from Porto Rico on September 25th, and will arrive at Christ's Mission about September 30th. He will preach at Christ's Mission on October 6th.

**LETTER TO CARDINAL GIBBONS****VII**

My dear Cardinal:—Those unacquainted with the policy of your Church may look upon your invitation to read her history as the expression of a candid desire to have her claims examined. This is, however, merely a ruse to mislead the unwary Protestant, who, in the majority of cases, will not trouble himself to investigate the matter, but taking you at your word, will be impressed by your frankness and openness, and will the more readily give you credence.

But the most ignorant of your priests in this country, although he would, no doubt, praise your book as a defense of the Church, could not honestly uphold its statements as truth. He would declare, as several have done to me, that you wrote not what you knew to be true, but what you thought to be opportune and expedient to advance the cause of Rome in the United States.

The spirit of the Roman Church has always been averse to investigation. In countries like Spain, until recent years, church history has not even formed part of the seminary course, as may be seen in the preface to the Compendium of Ecclesiastical History, written for the use of the seminaries by Aguilar, the Bishop of Segorbe; and I well recall that, although this author is far less impartial than Alzog, his work gave him the reputation of being "liberal," and in consequence he was never promoted. Professor Alzog, obliged by his position in one of the universities of enlightened Germany, the land of the Reformation, to touch upon certain historical events, is looked upon in Spain as more than half heretic. His book, although translated into Spanish in an abridged form, is nowhere used as a text-book, and, in the convents, may not be read except by special permission.\*

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\*In my time this book could only be found in the library of the convent of Fuenterravia, and was kept in the archives among the "reserved" and "prohibited" books. By "prohibited" books are

Cardinal Manning gives expression to the true spirit of Rome when he says: "An appeal to history is a treason to the Church."

Rome has always sought to hide the light of history from her followers, to conceal the groundlessness of her pretensions and the sins of her hierarchy. This is proved by the great precautions taken, particularly in the convents, to prevent wide reading. It is true that, owing to the spirit of modern times, some few are permitted to pursue special studies, but the number of these is greatly restricted and they are hedged about by innumerable regulations. A decree for the Capuchin convents of Spain, issued by the Sixty-fifth General Chapter of the order convened at Rome, reads as follows: "We forbid the use of private books, except those needed for the Holy Office (as Breviary, Rubrics, etc.), but the provincial may permit more books to those monks who devote themselves to special studies or literary and scientific work."

Father Calasanz de Llevaneras, now Cardinal Vives, in his "*Manual Serafico*," published by order of the Very Rev.

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understood, not, as might be supposed, books which are on the Index—such must be burned—but those books which, in the opinion of the consultors may pervert the minds of their readers by suggesting liberal ideas. For the reading of these books permission must be obtained from the provincial, and for the "reserved" books (a degree less dangerous) permission from the local superior in sufficient. The number of "prohibited" or "reserved" books in each convent depends, therefore, upon the greater or less scrupulosity or fanaticism of the consultors. In several convents I have seen the Church Fathers, and even Cardinal Belarmino's works, kept among the "reserved" books. And this reminds me of the case of Father B. de A., one of the most eminent men of the Capuchin order, having been for years definitor general. When working upon a refutation of a disposition made by the present Cardinal Vives, which he declared to be captious and uncanonical, he went to the library of the convent of Antequera to consult the works of Belarmino as authority for his position, and was told by the librarian that the only books he had permission to hand to him were "*The Imitation of Christ*," by à Kempis, and the "*Spiritual Exercises*," by Loyola!



Father Bernardo de Andermatt, General of the Order of Capuchins, and printed in 1890 by the press of the Vatican, quotes the above decree on page 146,\* and comments upon it thus: "It is well to note here, that in this matter the Superiors must not be too lenient, and the few monks to whom a larger number of books for special studies is allowed must excel the others in humility, obedience and piety; for if they should wish to misuse learning, be it remembered that better is the ardor of charity and devotion than the light of a pretentious and proud knowledge." They are admonished "not to conform to modern errors but to be wholly submissive not only to the explicit teachings, but even to the wishes and counsels of the Holy See (p. 276), "to venerate and obey the Holy See and the decrees of the Sacred Congregations, whose dispositions should be preferred above all human wisdom or consideration, and not to teach, admit or tolerate any opinion contrary to the decrees of the Holy See" (p. 242).

This means, as you well know, my dear Cardinal, that a man's natural talents and abilities are only permitted exercise in so far as they may advance the interests of the Church, and he must go no farther than a blind devotion and humble obedience to her dictates will allow. No monk can receive permission for special studies without first taking, and also signing, the solemn oath of obedience and submission to the pope and his superiors, in which he also declares that he "undoubtedly receives and professes all things delivered, defined and declared" by the Councils of the Church, while he "condemns, rejects and anathematizes all things contrary thereto, and all heresies which the Church has condemned, rejected and anathematized." (Creed of Pius IV.)

The Church well knows that to permit a free, impartial and thorough investigation would mean to destroy her pretensions completely. So when you say, "Read the history of the Church," you mean, read the histories authorized by her—expurgated, altered, edited and re-edited to make the



Church appear what she should have been, and not what she was or is. We have seen what is done with the Breviaries and Lives of the Saints, but even the books which can only be read by special permission are so diligently revised, and everything detrimental to the Church so carefully removed, that scarcely a semblance of historical truth remains. The iniquities of the popes, for example, if mentioned at all, are referred to, not as historical facts, but as the calumnies of heretics.

Some have the impression that the libraries of the monasteries in Spain are still rich in ancient manuscripts. But no doubt you know this is far from being the truth, as by order of Pope Leo XIII all manuscripts, as well as old editions of the Fathers, etc., which might serve to open the eyes of any student, have been collected and sent to Rome, and their places filled by new editions.

I received orders to do this work in several of the Capuchin convents of Spain and became well acquainted with their libraries, which I catalogued. Sometime later Father B. de A., Father C. de I. and myself were talking together at recreation, and Father B., who was very outspoken, began to talk disrespectfully of the Papal Court. Though this is very common among monks and priests I felt it my duty to rebuke him. "Well," he said, "I don't call the cardinals 'pigs' and 'vampires' as St. Bernard did!" "What do you mean?" said I; "I know St. Bernard well, and have never seen anything like that." "You *think* you know him," he answered, "but the edition you have in the library is not the true St. Bernard. There he has been shaved and cleaned up by their Eminences, who didn't enjoy having what he thought of them made public. Now, I can show you the real St. Bernard; I know where he is hidden!" On my urging him, he produced from a dark room, or closet, in the convent, where no one would ever dream of looking for books, what afterward the authorities at Rome declared to be the oldest existing copy of the works of St. Bernard, and a rare treasure. It was printed in Gothic

characters, apparently with square wooden type, and had an ancient binding of vellum. Father B. turned to a letter of St. Bernard to Pope Eugene III, whose superior and spiritual director St. Bernard had been. In this letter the saint tells the pope that before his elevation to the papal throne he had entertained hopes of his salvation, but since then he feared it was hopeless! In another letter Bernard says: "The fault lies in the corruption of the cardinals of your court. If you wish to save your soul from eternal damnation you must do to them what it is the custom to do to the pigs in my village." He showed me other passages also, which so horrified me that I felt it my duty to write to Rome at once, informing the authorities of the existence of this book. By return mail I received an order to ship it to Rome without delay, and upon its arrival there I received a letter of thanks for this "valuable acquisition to the Vatican library."

Very soon after I was ordered to send to Rome the two later editions of St. Bernard's works, which when arranging the libraries I had reported. These, although not containing the exact words of the above letters, were still denunciatory of the state of the Church and the Papal Court. I did as I was ordered and received in their stead a brand-new authorized edition for the library.

As the authorities had taken care to deprive us of the older editions before sending the new one, I had no opportunity to make a careful comparison, but it was enough for me to find in place of the aforesaid letters a most fulsome eulogy of pope and cardinals, as the infallible vicar of Jesus Christ and his God-ordained associates in the direction of the Church! Under seal of the confessional I was informed of the existence of another ancient copy of the works of St. Bernard, exactly like the one I had sent to Rome. It had been put in a box and hidden away in a subterranean chamber of the same convent, for safe keeping. I asked my penitent to repeat this information outside the confessional, and he answered that he did not feel

called upon to do so, as he knew then I would report it, and it was not just that Rome should capture all the treasures of the monasteries. I then appealed to the Bull of Urban VIII, *Supplicationibus*, approved by Alexander VII, in which he forbids to remove or cause or permit to be removed, or to lend or show to any one outside the convent, for any reason, cause or pretext, under pain of excommunication and deprivation of active and passive voice, any manuscript or book from the libraries of the convents." To which my penitent objected that this Bull could not be applied to the case in question, as it referred to the libraries of convents after being catalogued, whereas this book had never formed part of the convent library, but had belonged to a former provincial of the order. Besides, it had not been removed from the convent, but only put out of the reach of Rome.

If you are interested in the matter, and would like to see this work, my dear Cardinal, obtain permission for me to go and look for it, and I do not doubt that I should find it just where I was told it lay hidden.

On another occasion I was called to examine and catalogue a great number of books which had been donated to one of the convents. They had been rescued from the libraries by different superiors and provincials at the time the religious orders were suppressed in Spain, in 1835; and now their heirs, the monasteries, having been reopened, returned the books to the order.

There were several cartloads piled up in the wildest confusion, and it took me many days, with the aid of five or six monks, to get them classified. There was also a great pile of papers, among which I found a large number of letters, directed to the superiors of convents, and written by bishops, parish priests, judges, mayors and private citizens of towns in different provinces, all complaining of the scandalous conduct of the monks when sent to preach. But worst of all was a pastoral letter to the Capuchin convents, written by Father Santander, afterward Archbishop of Zaragoza, in his capacity of apostolic visitor, in which

he says that "so scandalous and horrifying were the reports he had received concerning the corruption of the convents in the different provinces that before proceeding to visit them he felt himself obliged to make the following dispositions which must be immediately enforced by the superiors; and if in any convent he failed to be obeyed, instead of visiting that convent he would order it to be closed." Then followed such rules and regulations as in themselves showed clearly the incredible corruption of the monasteries at that time—evidence far more horrible than anything in the book of Maria Monk and others you complain of, Cardinal. I will not enter into any account of these scandals, as my battle must be fought on higher ground. My point in mentioning them is simply to show how quickly the records were destroyed.

I was so shocked at what I read that I at first believed all to be calumnies and forgeries. But on reporting my find to Father Calasanz, he assured me that every word was true, and ordered me to **burn all the letters immediately**, except three copies of the pastoral letter I have mentioned. One copy he kept, another was kept by the present Bishop of Sta. Marta, then master of novices, who assisted me, and the third I carried with me on my mission to Colombia, where no doubt it may still be found among the books I left there, when it pleased God to mercifully free me from the yoke of Rome, which these revelations, and many others, were causing to weigh upon my spirit unbearably.

The discovery of these letters and documents caused Father Calasanz to insert in his "Manual Serafico" the following rule (p. 155): "The documents of formal trials within the province against any religious (friar), such as informations, interrogatories, depositions, etc., shall not be preserved, except when the matter, on account of certain circumstances, **might become historical**; and, in general, it is expedient to burn all documents detrimental to the reputation of any religious, immediately upon his death, unless they should be of great importance to the whole province."

On pages 155 and 156 it is also ordered that in the archives of each convent must be kept the Annals, in which must be recorded everything of interest, such as the visits of distinguished persons, as account of missions and sermons which have been specially favored with God's blessing, meetings of chapters, names of founders and benefactors whose virtues are notable, names of guardians and monks, registry of deaths, with a narration of any notable circumstances in the life or death of the monks, etc., etc. The writer of the Annals is forbidden to show them to any but his superiors, and any one finding the key of the archives, or the door carelessly left open, and entering to examine the books, does so under pain of excommunication.

So the good is recorded, embellished and amplified according to the pious imagination of this chronicler, while the bad is burned. And the future historian of the order, seeking material in the Annals, will find little besides florid accounts of astounding miracles, lives of surpassing virtue and devotion, and deaths "in the odor of sanctity!" History compiled from such sources will no doubt be edifying and delightful reading—but will it be **true**? And if such precautions are taken in these modern times to destroy the records of contemporaneous history, referring to the lives of simple monks, what must not have been done in times past not only to conceal but to destroy the "pages of truth" in the Church's history, which might reflect upon the life and conduct of popes and prelates?

That every effort in this direction has been made, you well know; but at the risk of making myself tedious to you, Cardinal, let me rehearse some of the facts with which my readers may not be so familiar, or which they may have overlooked.

You tell us that the pope, being infallible, has power to declare what is right or wrong, and being Shepherd of the Church, must prevent his flock from feeding upon "poisonous" pastures. We have been told, also, that "one living pope is worth more than ten dead ones." So if the decrees

of former popes can be set aside by their successors, what chance have the fathers or the councils, dead so long since?

In fact, they have all fared as badly as St. Bernard. Even the works of St. Augustine, of whom the Jesuit Maldonatus says: "He is an author of such esteem that, were his opinions neither proved by Scripture nor reason; nor any other author, yet the sole reverence of his person deserves sufficient authority by itself," have been not only altered, but a list of expurgated passages put on the Index.

David Clement, in his "Bibliothèque Curieuse Historique et Critique," refers to the corrupted edition of Augustine's works, printed in Venice in 1570, in the following words: "The editor warns us, as an honest man, that he has removed everything which might infect Catholics with heresy, or cause them to turn from the orthodox faith." Le Clerc also, in his "Bibliothèque Universelle," in referring to this edition, uses almost the same words. In the Belgian Expurgatory Index, published at Antwerp, in 1571, we read (p. 5): "We bear with many errors in the old Catholic writers; we extenuate them; we excuse them; **and by inventing some devised shift, we oftentimes deny them and feign some commodious sense of them**, when they are objected to in disputations or conflicts with our adversaries." In the Expurgatory Index, published in Madrid, in 1667, there are eleven closely printed folio pages in double column, from p. 54 to p. 64, composed entirely of passages to be expurgated from the writings of St. Augustine—chiefly his condemnations of the pretensions of the bishops of Rome.\*

You know, sir, that these "pious frauds" have been going on from the first assumption of supremacy by Rome up to

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\*It must not be understood that St. Augustine has ever been condemned by any pope, as some have erroneously supposed, but because Rome found it impossible to recall the innumerable editions existing in different countries and because various editions had been more or less expurgated by the synodical councils or by publishers; an official expurgation was made and all the **condemned passages** published in the Index, forbidding any one to quote them as authority, and declaring that any edition published in future and containing these passages would be condemned by the Church.

the present day. Before the age of printing, monks were continually busy, erasing and interpolating, in their manuscript copies, according to the needs of the time and the nature of the controversy which happened to be in progress. So there exist manuscripts with double interpolations or interliniations, while other copies of the same author, and bearing the same date, have none. For in spite of Rome's almost perfect system of copyists, misunderstandings (intentional or not) would sometimes occur. Manuscripts written in convents of different orders were especially apt to differ, as for example the Franciscan and Dominican versions of Duns Scotus. At the time of the great dispute between these two orders, the Dominicans charged the Franciscans with having forged their version. But both these old versions have become unrecognizable under the hands of more modern editors and little besides the author's name remains.

The controversies within the Church, far more than those between the Church and reformers, have contributed to the corruption of the works of the Fathers. The original manuscripts were not within the reach of the reformers. Whatever books they were able to secure have only aided in detecting forgeries since the time of the Reformation.

With reason Deschamps (Letter II) says: "Do you know, Monseigneur, in the history of the human mind, any question, theological, philosophical, historical or otherwise, which has been so disgraced by falsehood, bad faith and the whole work of the forgers as papal authority? I say it again, it is a question utterly gangrened by fraud."

Some of my readers may wonder by what false mode of reasoning such practises could be sanctioned; but you, my dear Cardinal, can easily dispel their doubts by quoting to them St. Liguori, who teaches that to deceive in a good cause is no sin but rather a virtue. In *Homo Apostolicus*, Tract V, 15, *De juramento*, he says that one may swear equivocally, provided he speaks in such a way that his hearer may deceive himself. He says that Jesus did this in Matt. 24: 36, and John 7: 8. And quoting as authorities "Soto,



Gonet., Palud., Wig., Laym., Carden, Holzmann, Salmant, Tournely, Croix, Viva, Addrianum, Cajet, Reichard, Armiel, Tabien, Silvert, Sot., et Navarro," he concludes that with just cause it is good and lawful to answer and swear equivocally. "*Cum ergo justa adest causa, bene possumus licite respondere imo jurare cum æquivocatione.*" And as no cause could be more just to Roman Catholic eyes than that of winning a convert or defending the claims of the Church and her ministers, it follows that every kind of deceit for the accomplishment of these ends is lawful and meritorious. If one of the Fathers said something he ought not to say, or went in any way contrary to the latest teachings of the Church, it was an act of true charity to correct him, by erasing what he did say, and inserting what he should have said. One might even take for granted what one thinks the Father would say if he were in our place, without any qualms of conscience, as did one of the young monks under my care, who was more eloquent than learned. Knowing his deficiencies I was surprised to hear that in the little town where he was sent to preach he was acquiring a remarkable reputation for his knowledge of the Fathers and the Holy Scriptures. In order to find out for myself the secret of his success, I allowed him to preach at the convent one Sunday, and sat where I could not be seen by him. As his sermon progressed I was alternately seized with a desire to laugh, and covered with cold perspiration at his audacity. The sermon had neither head nor tail, but he quoted some Father every other sentence. He knew the whole list of their names, and made any one he happened to think of responsible for his wild flights of imagination. The climax was reached when he shouted, "As St. Augustine says in Deuteronomy," etc.!

Next day when I called him to my office and told him I wished him in future to write out his sermons and present them for inspection to two of the older monks, whom I named, and forbade him to quote any of the Church Fathers or the Scriptures without using the exact words and giving the reference, he thought he must be the victim of

some one's jealousy. But I assured him I had heard his sermon myself and thought he might even be excommunicated for the heresies and blasphemies he attributed to the Fathers. He protested with some temper that he was neither a heretic nor blasphemous, and that he was certain that every Father he quoted **would have said exactly what he did if he were in his place!** In the face of such impudence to a superior, I could not help answering, "Father, I suspend you from preaching for an indefinite time, and I am quite certain it is exactly what the Fathers would do if they were in my place!"

When I told the story to one of the consultors, he laughed heartily and said, "Father Guardian, you had better have that young man transferred to another convent, or he will give lots of trouble. After all, we must confess he is more honest than we are. He, in his ignorance, believes the Fathers would say just what he does, if they were in his place, and we make them say what we are sure they never would have said."

Permit me to recall to you the fact, now that we are speaking of forgeries, that when Innocent III ascended the papal throne he found a factory of forged papal letters in full operation and doing a great business in Rome. He had to fight to the end of his pontificate against these fraudulent briefs. Stephen, Bishop of Cournay, discovered in his episcopal city a similar nest of counterfeiters, and the bull of **In Cena Domini** included falsifiers of papal letters among the objects of its anathemas, until the abrogation of this bull in 1773. But it is important to note that the denunciations of the Church were directed only against those who were not authorized by the Holy See, that is, those who did not pay taxes to Rome, or share their profits with the papal court. These held the trust and did business until very recent years, when the editorial house of Ratisbon and others were deprived of their old privileges, and all editorial rights were reserved to the press of the Vatican, which is kept constantly busy bringing out new editions, made-over decrees of councils, papal bulls, etc., etc.

Only by referring again to the false principle taught by St. Ligorius can we explain the fact that not only does Rome alter those works she declares to be authentic, but she is willing to use those she herself recognizes as spurious to further her aims. Take, for example, the Apocryphal books of the New Testament. Although declared to be unauthentic, constant use is made of their silly stories, by word of mouth and in books. All the manuscripts previous to the fifth century are acknowledged to be spurious, and yet they are more in use than those accepted as authentic. In patrology we are taught that the sentence attributed to St. Irenæus which says, "It is necessary that all should depend on the Church of Rome as on a well-spring or fount," is spurious, and yet it is quoted everywhere. I have taken pains to go carefully over the book "Catholic Belief," by Di Bruno, which is so in vogue in the United States and bears the imprimatur of Cardinal McClosky, and I find none of the quotations are correctly translated, and besides, by your own theologians I can prove them to be taken from spurious sources. It is impossible to believe that Di Bruno did not know what every theologian knows. If he did know, his purpose was to deceive, and if he did not, surely such ignorance cannot be ascribed to Cardinal McClosky and several other bishops, yourself included, who gave such hearty approbation to his book.

No one can deny, with all these facts in mind, that the chief end and aim of Rome's hierarchy is not to present the truth as it is in Jesus to the sinners He came to save, and win men to Him who said, "My Kingdom is not of this world," "the Kingdom of God is within you," but it is to conquer the world for the dethroned king of the Vatican. To that end everything has been sacrificed—truth, honor, the world's happiness and betterment.

Christ and His Apostles gave themselves all in all for humanity. Rome requires that all humanity be sacrificed for her.

The beautiful and true ideals instilled into my soul at my beloved mother's knee were those of true Christianity,

which her clear-eyed spirit had perceived and laid hold upon in spite of the false doctrines of men which masked them. These ideals and principles have guided me, as the north star guides the mariner, out of the sea of doubt and bitter disillusionment, in which I found myself after penetrating the mysteries of the system of Rome. And now, though nothing can be more averse to my nature than controversy, the mere thought of the millions of souls immolated without scruple for the sake of the aggrandizement of pope and hierarchy, forces me to speak the truth, and speak it boldly.

It is needful that we confess, and that the world should know, that any one may remain within your Church, whatever may be his life or theological beliefs, even to the denying of the Divinity of Jesus Christ, so long as he does not deny his adhesion to the pope, and however noble, true and saintly he may be, not an hour may he remain if he denies such adhesion.

God knows, and you know, that I speak the truth. If the world does not believe me I have still done my duty.

But this letter has already gone beyond the limit fixed for it, and the interesting historical problems I promised in my last letter to bring to your attention have not yet been touched upon. In the October issue I hope to keep my promise.

Yours truly,

Manuel Ferrando.

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#### Extension

The extension of the work of Christ's Mission, and increased demands upon its resources, make an increase of income a pressing necessity, if all the work is to be accomplished that is presented. The proposed Retreat and Theological Seminary for ex-priests is a most positive and urgent necessity, and we are praying for funds for its establishment and support. Spanish work, already begun, calls for extra funds for its support. Other extension plans await funds for establishment. Join your prayers together with ours that the Lord will send the funds in abundance.—W. R. C.

### ATROCITIES AND INTOLERANCE

In the upper Amazon and within the boundary and jurisdiction of Peru—a region known as Putumayo—a rubber company of both English and Peruvian stockholders has recently been exposed as guilty of the most inhuman treatment of the native Indians employed in gathering rubber. Both the British and United States Governments have been appealed to to stop the crimes and protect the Indians. One means proposed to secure these ends is to send religious missionaries to Putumayo. But Peru is a Catholic country, and her officials have formally notified the English authorities that by the Constitution all Protestant missions are barred from that country. The crimes and cruelties have been in progress for several years, and it is incredible that no information thereof had spread in Peru and reached the notice of her officials and that of the priests and bishops of the Church. Indeed, as late as August 17th, many weeks after the exposure of the brutality had been published, a London paper said "the cruelties are still going on." What an exhibition of the virtue, justice, power and humaneness of this South American State which has been built, molded and managed under the guardianship of the Catholic hierarchy! No "godless" schools in Peru; no heretic church-bells clang upon the ears of the priests; no Catholic citizen dares to interpret the Bible, or decide according to his own judgment what is right and wrong in the sphere of morals; speech and press are under censorship; a Catholic atmosphere is breathed by all. Such is the condition; and English adventurers are allowed to conduct a great rubber industry in company with Peruvian citizens and brutally abuse their laborers. But while adventurers are permitted to exploit the lives of the Indians no Protestant missionaries can go there to rebuke the predatory adventurers and relieve and shield the suffering natives. Verily, in this case Leo XIII wrote the truth in his encyclical on the Christian Constitution of States: "The condition of the commonwealth depends on the religion with which God is worshiped." If

the hierarchs of Peru are "the successors of the Apostles" and "are clothed with their power" and "to the eye of faith" are "exalted above angels"—as Cardinal Gibbons avers respecting the high priests of the Church—what have they been doing since the rubber company began its infamous operations? "To our priests," Gibbons says, "is granted the power not of declaring healed the leprosy of the body"—odd indeed if they are the successors of the Apostles who had that power!—"but of absolutely cleansing the defilements of the soul"; and he claims they have the special companionship of Jesus. Again the question is forced from our pen: What have the Peruvian hierarchs been doing with their apostolic powers and super-angelic advantages?

It is alleged that the burdens imposed and barbarisms practised by the guilty company have been so destructive of health and life that the Indian population has been reduced by many thousands. Is it probable that if the Catholic priests and Catholic civil officials had been as vigilant in guarding the welfare of the Indians as in excluding the freedom of opinion and the enlightening influences of Protestantism that such a ghastly stain would now blemish Peru? If it is retorted that the Peruvian officials and priests were ignorant of the atrocities do you believe they would have been equally ignorant if the Englishmen and Peruvians, instead of gathering and exporting rubber, had opened and conducted Protestant schools and churches in Putumayo?

A St. Louis priest put the Odeon Theatre in that city under the Peruvian law of intolerance last May and prevented Gen. Miles, of the Guardians of Liberty, speaking in the theatre. The priest was reckless of the lives and limbs of the people, but he was vigilant of his Catholic law against freedom of speech; so he threatened to tear down the theatre's fire-escape which hung over the yard of his church unless the theatre was closed against the General. But the priest will want his untaxed church to have all the police and fire protection that comes from the taxes on the theatre. The hierarchs of England and the United States justify and

support the law of Peru excluding Protestant missions, but they want Protestants to contribute funds to maintain Catholic nuns, monks and priests in Putumayo; they want Protestant money to teach in Peru as they do in America and England, that Protestantism is a crime as horrible as the crime of murder, and that everlasting Hell awaits all Catholics who espouse it or defend it.

Each alternative of the St. Louis priest's threat was a crime: Unless an honored soldier is denied his constitutional right, is prevented telling his love for his country he had fought to save, the limbs and lives of the people shall be jeopardized! What is there to prefer in such priestcraft above the greed of the rubber dealers? The crime of the latter supplied the world with a valuable commodity; the crime of the priest is another foul papal blemish on the record of civilization without any resulting good except as evidence of the disloyalty of papal priests. If we should concern ourselves about the foreign rubber company should we not be doubly concerned about the deeds of the priests who are plotting to establish the same ecclesiasticism in our country that curses all the South American States?

C. E.

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#### **William Booth**

Brevity of space forbids our making adequate tribute to the memory of the late General Booth. In his triumphant translation to his heavenly rest and reward the world loses one of its great men, and the Church loses a modern apostle who was unquestionably her greatest evangelist and revivalist since the departure of John Wesley. It is impossible to link the name of William Booth with that of any other man as having received his mantel, as Elisha received that of Elijah. He stands alone in modern Church history. He did a work all his own, which no other man had tried to do. He organized the criminal, the vagrant and the outcast into a vast world-encircling, Christian Army. His heavenly crown will be adorned with many jewels. —W. R. C.



## THE PATRIOTIC VOTE VS. THE ROMAN CATHOLIC VOTE

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SHALL THE PEOPLE OR SHALL ROME RULE? THE  
ISSUE TO BE PUT TO CANDIDATES.

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Church Not In Politics, Priest Tells Wilson.

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BY C. BRADWAY.

An extraordinary bit of news appears in the "Bulletin" (Washington, D. C.), August 13th, as follows:

A delegation of Catholic priests visited Governor Wilson yesterday at Sea Girt. As Father O'Reilly was leaving the little White House he said, "The Roman Catholic Church is not in politics, and the Catholics will not permit the Church to figure in this campaign. The Church has its duty, and religion and politics do not mix any more than vinegar and oil.

To one who has been following the trend of recent events and who is acquainted with the political history of this and European nations the above remark of Father O'Reilly, especially addressed to a man of such wide learning and experience as Governor Wilson, is the extreme of puerility and idiocy.

### **The Roman Catholic Church not in politics!**

Ye Gods, what an amazing assertion! Are the millions of aroused readers of and earnest workers for such publications as THE CONVERTED CATHOLIC and other anti-Roman publications, and the members of the Guardians of Liberty, patriotic societies and liberty-loving organizations, all following an ignis fatuus in believing that the Roman Catholic Church is the deadliest enemy to American institutions, and that it is not only active, but perniciously active, in politics, national, state and municipal? Can this mighty, intensely alive and rapidly growing army of citizens be all wrong and Father O'Reilly right? Decidedly no. For we all know, and Mr. Wilson knows, that the Catholic Church is so deeply rooted in our political affairs that it is almost a balance of

power as between the great parties, and stands ready to cast its influence in favor of those who are willing to serve, not the best interests of their country, but of the Roman Catholic Church.

Should Mr. Wilson lack knowledge as to the extent of the Roman Catholic Church as a political machine in our nation he has only to ask his fellow sponsor and booster, Mr. Bryan, who was Rome-defeated several times, and who is now and always has been Rome-silenced. If Mr. Wilson wants to know further about the R. C. Church's activities in politics he should consult the man who is going down in history as the most servilely Rome-favoring President the country has ever had—Mr. Taft. He might seek more light on the subject from ex-President Roosevelt, who, time and again, found it necessary to favor the Roman hierarchy, and thereby paved the way for the easy placing of his successor under the thumb of the pope.

But Mr. Wilson appears to know full well the power of the Roman hierarchy in our politics, and before he is through this present campaign he will know that the Roman Church, by its pernicious activity in politics, has aroused a mighty army of patriots who are determinedly laboring to check the growth of its political power here in this country—a power wherewith “to make America Catholic” and to change our political institutions to conform with Papal ideas. Yes, Mr. Wilson will come to know that this army of loyal patriots is bent on making the Roman Catholic Church realize once and for all that in this country of equal political liberty and religious tolerance the proper sphere of a Church is not politics, but the spiritual welfare of man.

To know that the Roman Catholic Church is in politics, Mr. Wilson has only to recall to mind his experiences with the hierarchy in New Jersey since he became Governor. He has only to call to mind the large number of priests in attendance at the national party conventions, and to call to mind the Roman Catholics who are gathered around him now as his counselors in the present campaign. He has only to ask himself why has a delegation of priests just called on

him at Sea Girt, and why one of these delegates, Father O'Reilly, has seen fit to make the foolish and extraordinary remark that the "Roman Catholic Church is not in politics"? Indeed, Mr. Wilson is well aware of the position of the Roman Church, and he appears to be studiously endeavoring to avoid antagonizing the Church vote. Has he not just established a bureau in the city of New York having for its purpose the explaining of the views contained in his writings which are not favorable to certain classes that embrace the Roman Catholic faith? This bureau is sending out lists showing the Governor's Catholic appointees as evidence that he is not discriminating against Catholics. In the Washington "Herald" of August 13th an account of the establishment of this bureau as a defensive part of the Democratic campaign is given, together with its purpose. Is this not an attractive bait for the Catholic vote?

Just here Governor Wilson may be warned that a solid vote just as important as the Catholic vote is fast concentrating—the patriotic vote of the country, consisting of the members of the Guardians of Liberty, the Patriotic Sons of America, the Masonic and other orders, and the legions of readers of publications opposed to political Romanism. This patriotic vote is something well worth reckoning with. It has been called into being by Rome, and as a protest to her growing political power, and through it Rome and her favorite candidates are to suffer.

Recently Mr. Wilson put away his Jesuit private secretary, Tumulty, whose appointment was about the first official act of Governor Wilson upon entering office. Did he get rid of Tumulty willingly or because of protests from those who are aroused against political Romanism in this country, and to which protestors the Governor now wishes to cater for their vote? If Mr. Wilson is trying to draw the vote of these two opposing forces, failure will be his reward, because he cannot successfully carry the Romanists on one shoulder and the anti-Romanists on the other.

There is a deep-rooted conviction that Mr. Taft is body and soul under obligation to and apparently in sympathy

with the aims and ambitions of the Church, his record of favoring Rome being basis for this conviction. Probably Mr. Wilson is nursing the hope that the Catholic Church will realize the utter hopelessness of Mr. Taft's victory and hence to throw the solid Church vote to him would be useless and suicidal, and in consequence of this realization the Church may be induced to swing its vote to his (Wilson's) behalf. This is a dangerous hope for Mr. Wilson to entertain, and if he bids for the Church vote he thereby compromises himself as did Mr. Taft. In the event of his doing this we will have Mr. Wilson outdoing Mr. Taft in bowing obsequiously to Rome and yielding to her demands. Mr. Wilson might think that he can use the Catholic vote to elect him and then spurn the ladder by which he climbed. He could never succeed in this. It would be disastrous for him in more ways than one. The Roman hierarchy would not submit to snubs and refusals. It is now too accustomed to having its demands complied with, especially during this present administration; yea, during the last decade or two. It is expecting more and more as its power grows. And whichever candidate gets the solid Church vote this year, and is elected by it, will be obliged to pay back in the way of favors, concessions, appointments, etc., more than was given for the successful swinging of the Church vote in 1908. The hierarchy is insatiable, cruel, greedy and unreasonable in its demands, and the candidate who asks for and succeeds by its vote will be more the subject of pity than of condemnation.

**Church Not to Figure in this Campaign**

Father O'Reilly also tells Mr. Wilson "The Catholics will not permit the Church to figure in this campaign." Is this an off year for the Church? Why **this** campaign particularly? Is this intended to mean that either Mr. Wilson or Mr. Taft is acceptable to the Roman hierarchy, and hence the Church will not take active part in politics this year? At the last presidential election Mr. Taft was their sole choice, and he got practically a solid Church vote, so Mr. Bryan, the defeated candidate, said, and so Catholic publications admit.

Before the Democratic Convention, before the uncertainty as to who would be the Democratic standard-bearer, the Catholic Church declared for Mr. Taft's re-election. From the Pope down to the meanest vote-seller in the Church, with the exception of a few Catholics, who are more patriotic than loyal to the Pope in political affairs, the declared choice was Mr. Taft.

Lo and behold! Mr. Wilson is nominated by the Democratic Convention. The Church changes its unanimous choice for Mr. Taft, and now Mr. Wilson has apparently an equal chance with him for the Catholic vote. It is said that politics make strange bed-fellows. How true it is!

It may be objected that Mr. Wilson's writings have killed him with respect to the Catholic vote, but, Mr. Objector, it is easy to explain his writings to the satisfaction of the hierarchy. This is a small matter, for has he not offset it by the generous treatment Catholics have received in New Jersey since Mr. Wilson became Governor? Indeed, has he not a bureau in his campaign organization whose function is to show to Catholics that he is all right to them? Just see the number of Catholic appointments he made! Hence, should he not have the Catholic vote as well as Mr. Taft?

Is it not strange how double-faced our Romanists are? Here Fãther O'Reilly in one breath says the Church is not in politics, and in another breath he says "it is not in politics in *this* campaign," and in a third breath he says, "The Church has its duty, and religion and politics do not mix any more than vinegar and oil." This, surely, is a conglomeration of contradictions, and, in reality, three absolute lies. The Church is in politics; it is in politics in this campaign, and religion and politics do surely mix to an appalling extent at the present time in this country. Father O'Reilly evidently was talking through his hat; that is to say, he was talking to deceive. He, like the rest of them, observant of the storm of protest and opposition the Church has awakened, wants to calm the troubled waters; hence, deception and misstatement are resorted to. A conspicuous example is the

sermon preached at the military mass held recently in Washington, D. C.—a sermon pregnant with deception and preached in the presence of Cardinal Gibbons, the Pope's leading representative in America.

**The Concentration of the Patriotic Vote for Candidates Loyal to Americanism and Unalterably Opposed to Political Romanism**

Now, let us save Mr. Wilson, in spite of himself, from the fate, or rather, a fate worse than that which befell President Taft. With the solid Catholic vote cast for the other fellow let us elect Wilson or any other candidate who will pledge himself to defy and oppose Rome with the bravery and fearlessness that characterized President Grant, Gladstone, Bismarck, Gambetta and Garibaldi, so that our next President will be free and untrammelled, and can exert his full power to give a stronger foothold for the national principles which the Roman hierarchy is sworn to destroy. Let every patriot, irrespective of former party affiliation, who believes that the Roman Catholic political machine ought to be "knocked into a cocked hat" and brought to a realization that the proper sphere of a Church is the spiritual upliftment of its members, and that alone, do his part in the approaching crisis. Let American patriots, one and all, send lists of questions to Mr. Wilson and other candidates demanding an expression on their attitude concerning matters which will prevent the Catholic Church from continuing to be a menace to our free institutions. Yes, let us flood all candidates for public office with questions so that their true attitude may be known and our votes cast only for those who pledge themselves to uphold the American institutions.

It may not be out of place, then, to present a sample list of questions to be submitted by the voters to those candidates for national, state and municipal offices who have not declared themselves on the vital issue of Americanism vs. Political Romanism. Answers from the candidates to the questions submitted should be given wide publicity so that voters will know with absolute certainty the most suitable candidates for carrying out their will. Sample:

Sir: As a candidate for the office of.....you are

soliciting our votes. We take the liberty of addressing to your attention the following:

At this time a great religio-political crisis is fast approaching, and the platform of no party is framed to meet it. Therefore, we look beyond the party platform on which you stand and wish to know, before deciding for whom to vote, your attitude concerning the fundamental principles underlying our American political institutions, and which at this time require reaffirming and buttressing, so that, in the words of the immortal Lincoln, "This nation under God shall have a new birth of freedom, and that government of the people, by the people and for the people shall not perish from the earth."

Questions: Do you believe in, and will you, if elected, pledge to use your power to maintain or establish—

1. Complete separation of Church and state? 2. Freedom of speech? 3. Freedom of press? 4. The preservation of the public-school system? 5. The taxation of church property? 6. A law to prevent the use of public money for sectarian purposes 7. A law making it a penal offense for any priest or spiritual adviser of any religion to control, attempt to control or influence, or obtain another to control, attempt to control or influence, the vote of any member of such priest's or spiritual adviser's following? 8. A law restricting the immigration of foreigners to this country who cannot meet a fair educational standard? 9. A law prohibiting the naturalization of any foreigner who owes allegiance to a religious organization which denounces a republican form of government, promulgates decrees aimed to oppose and override the laws of the United States and of the states, or engenders disrespect for the civil institutions thereof?

Undoubtedly, the foregoing questions will bring to one's mind the thought that they are directed to eradicate the Catholic Church from our politics. This is true. Despite the assertions of Father O'Reilly and the rest of the hierarchy the Catholic Church is the one most menacingly at work at the present time. The Mormon Church might at some time become a powerful menace, or some other religious organization. Our aim in the present crisis is to give a death-blow to the Catholic Church as a political machine, and to let it serve as an object-lesson to the Mormon or any other Church cherishing hopes of temporal power. In insisting upon the adoption of the first amendment to the



Constitution, it was the intention of our forefathers to prevent the development of a religious organization as a political force that might imperil human liberty, and as we have now such an imperiling organization in our midst it is necessary to shear it of its political power. Therefore, the separation of Church and state, even though it is now publicly professed to be a fact (read the recent military mass sermon at Washington, D. C.), must now be made an issue.

That freedom of speech is endangered one need but recall General Miles' experience recently at St. Louis, where he attempted to lecture on a patriotic theme, but was prevented by Catholic intervention, and also to recall the recent attempt to punish the postmaster of Louisville, Ky., for attending a patriotic meeting that was distasteful to the Catholic hierarchy, and so on other instances may be cited.

The public-school system has always been attacked most viciously by the pope and every prelate and priest in this country. Here are a few of their sentiments:

"Education must be controlled by Catholic authorities, even to war and bloodshed."—Catholic World.

"Education outside of the Catholic Church is damnable heresy."—Pope Pius IX.

"I frankly confess that the Catholics stand before the country as the enemies of the public schools." — Father Phelan.

"The public schools have produced nothing but a godless generation of thieves and blackguards."—Father Schaner.

"It will be a glorious day in this country when, under the laws, the school system shall be shivered to pieces."—Catholic Telegraph.

"We must take part in the elections, move in a solid mass in every state against the party pledged to sustain integrity of the public schools."—Cardinal McClosky.

Should not some candidates defy Rome in this matter?

The use of public money for sectarian purposes is strongly advocated by the Catholic Church, especially for the support of their parochial schools, for the support of hospitals and

other institutions, and for building of monuments of prominent Catholics, etc.

Coming now to a law making it a penal offense for priests or ministers to use their official position for influencing voters, it is to be observed that the importance of curtailing the power of the priests in this regard has received consideration, showing that it is in the public mind. In the People's Rule State of Oregon the people enacted a law forbidding ministers from advocating a political matter unless they do it in a public manner so as to be open to criticism and reply. In Oregon, where the people have never felt the evil effects of a ruling hierarchy like the Roman Catholic Church, the law is not as drastic as it might otherwise be, nor is it as far-reaching as the present law in Portugal, where the Roman Catholic Church has ruled with a rod of iron for centuries. When Portugal became a republic it immediately proceeded to make a law that no minister shall preach on political matters or advocate with his church members any political issue. It would seem fitting and proper that national and state laws similar to that in force in Portugal should be enacted, for in this country the Roman Catholic Church maintains its baneful, menacing power through the control it has over the vote of a large number of its people. This power must be broken, and the Catholic people allowed absolute freedom of choice in political matters and as to candidates. There are many Catholics imbued with the American spirit, who refuse to follow the dictates of priests, yet there are a large number who have not that spirit of freedom and still follow the dictates of their spiritual advisers, but nevertheless they would gladly favor the enactment of a law which would allow them absolute freedom in their political affairs by destroying the power the priest and Church now have over them. It therefore rests with those who are fighting Rome to thus give political liberty to this priest-controlled portion of the Catholic vote.

As there are decrees now in force directed against republican forms of government, the People's Rule, and otherwise opposed to our national principles, and as Catholic immi-

grants must, as loyal followers of the pope, respect and uphold these decrees, it is advisable and necessary to amend the immigration laws in such wise that no immigrant can be naturalized until he take an oath forswearing all allegiance to the power declaring such decrees, excepting allegiance in regard to spiritual affairs.

If the Catholics can pester Governor Wilson with silly questions in such numbers that he must establish a bureau in connection with his campaign management just to answer them and to explain the meaning of his writings, why cannot the great army of patriotic Americans cause him to take notice and give satisfactory answers to questions like the above that are of vital importance at the present time? He wants the solid patriotic vote as much, if not more, than the solid Church vote, so let us all become active and find out where Mr. Wilson stands. If he favorably answers our questions and will pledge his support to the matters touched on, let us move with a Samson strength and hurl back the Catholic Church to the place where she belongs—the domain of religion, pure and undefiled, without politics interblended. The questioning of candidates and the publishing of their answers is the greatest weapon the voters now possess. Light, more light, as to a candidate's true position is what we need. The tariff and like issues are no more important than the vital one, "Shall we have the rule by the people in this country, or the rule by Rome?" No platform recognizes this issue. Let us force it upon the candidates as the paramount one, and make them declare themselves concerning it unequivocally. We then must refuse to vote for those who stand for Rome and elect to office only men who are willing to stand for the preservation and buttressing of the principles for which our forefathers sacrificed so much to establish. Let the battle-cry for 1912 be "The complete restoration of the People's Rule and the downfall of party bosses and the Roman hierarchy," and this through the election of a bold, fearless and Rome-defying President and congressmen, Governors and other state and municipal officials of the same type.

## THE OLD SPIRIT

### Mobbing Missionaries

Rome is still Rome. Her intolerant spirit remains the same. It is only the fear of legal consequences and perhaps the desire to appear well among others that prevents the repetition of the bloody scenes that have marked the history of her dealings with those who may differ from her on religious things in the past.

She is so afraid of the Bible that she villifies her own versions of the sacred Book, and has recourse to rotten eggs and stone-throwing to prevent missionaries proclaiming its blessed truths.

Now, not away back in the middle ages, not in South America, but in Ville St. Pierre, a suburb of Montreal, on August 29, 1912, she again manifested her spirit and gave a feeble exhibition of what she would do if she had the power.

In Ville St. Pierre, which is about five miles from the centre of Montreal, three of the recent converts from Rousillon have located. They, in common with all the recent converts from that point, are very desirous that their fellow countrymen should learn the way of life which has brought so much of peace and satisfaction to themselves. Dr. Therrien has been holding services on week nights in one of their homes.

The Bible women Mesdames Scott and Daigneau have visited in homes where the people were well disposed to the Gospel, and during the past two weeks Mr. Lanctin, a Feller Institute student, has been doing colportage work.

These efforts could not be made without the knowledge of the priest. A few weeks ago the police, accompanied by the priest, ordered Mesdames Scott and Morrisette to desist from selling Bibles under the pain of arrest, and since that time the priest has referred to our workers in terms not complimentary and such as would engender opposition and violence.

Our brethren living there suggested to Mr. Lanctin the holding of a few open-air services, as many who would not

enter a private house for such a service might be induced to attend such a meeting. Accordingly, Mr. Lanctin held a service on Tuesday night of last week. About 200 were in attendance and everything passed off quietly. On Thursday night he again visited the place, purposing to hold another meeting. Upon reaching there he found that opposition had been stirred up. He consequently went to the Chief of Police and stated his purpose. The Chief said he would be there to protect him or send others.

With this promise of protection the meeting was held upon a vacant lot, the property of a Montreal gentleman, and so that no complaint could be made of blocking the street the preacher took his stand about 100 feet from the sidewalk, upon the vacant lot:

The service had proceeded quietly until more than half through, when the electric light was turned off, and this became the signal for the throwing of stones, tomatoes, rotten eggs and other missiles.

As the missiles flew, Mr. Lanctin started a number of hymns, of which the following is a translation of the first verse of one:

"More than conquerors, such is our motto,  
More than conquerors, though persecuted;  
For to the cross victory is promised  
By Jesus Christ who redeemed us."

Mr. Lanctin was struck in several places and his clothes ruined by the ancient eggs. A little boy, the son of Mr. Guitard, was badly hurt. Mme. Daigneau, who is a sister to Dr. Therrien, was struck twice in the face and very badly bruised. It is a marvel that no bones were broken. As the meeting broke up the missionaries cried out, "Glory to God!" "Alleluia!"

WHERE WERE THE POLICE? Conspicuous by their absence.

WHAT DO THE POLICE THINK ABOUT IT?  
When seen the next day by the three persons and told of

the stone-throwing and of the hurts received the Chief replied, "So much the better."

WHAT DO YOU THINK ABOUT IT? Does it not appear strange that in a country like Canada, which is proudly called British—a name that the world over stands for liberty of conscience and liberty of speech—under the folds of the Union Jack, such dastardly conduct should not only be winked at but actually encouraged by those in high authority both in ecclesiastical and civil matters?

Horse-racing, fortune-telling, gambling, even in connection with Catholic churches, drunkenness and impurity can go on unmolested. But when a few Christian men, standing upon private property, sing the songs of Zion, read God's Word and plead with men to be "reconciled to God" they must be stoned and perhaps killed. Mr. Lanctin assures me that he had made no mention of other Christian bodies, much less attacked them.

If such a thing happened in Ontario or in the United States, with conditions reversed—Roman Catholic meetings broken up, the people holding or attending them stoned and treated to all kinds of indignities and those who should protect supremely indifferent, to say the least—what a howl would go up from every Roman Catholic paper on the continent! Ontario and the United States would be held up to shame for their bitter intolerance, and they would deserve it. Very little notice, however, is taken when in Quebec these things are done.

Governments fall all over each other in handing out privileges and gifts to these people, expecting their votes in return, a species of graft that will rebound and curse the whole land.

Let the dastardly character of these attacks, which are meritorious in Rome's teachings, be published far and wide; perhaps then the English-speaking people will even more clearly appreciate the work being done by the Grande-Ligne Mission and some of the difficulties in the way of its accomplishment.

E. Bosworth, Sec'y, Grande-Ligne Mission.

### Christ's Mission Contributions

The following were received for the work of Christ's Mission from August 11 to and including September 16, 1912. Kindly inform us if any names are omitted that should be included in this list:

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The Rev. Dr. Ferrando's correspondence should be addressed hereafter to Christ's Mission, 331 West 57th Street, New York. All moneys should be addressed and made payable to the Rev. W. Russell Collins, D.D., Secretary and Assistant Treasurer, 331 West 57th Street, New York.

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